ISMAEL

Taleem & Tarbiyyat Magazine for Waqfeen-e-Nau
QUARTERLY | ISSUE #13 | JAN-MAR 2019

اک وقت آئے گا کہ کہیں گے تمام لوگ
ملت کے اس فدائی پہ رحمت خدا کرے

A time shall come when all will proclaim,
«May God have mercy on this ardent devotee of Islam»

THE PROMISED REFORMER(RA)

A BELOVED REMEMBERED PART I

By Hazrat Mir Muhammad Ismail[ra], in the blessed memory of the Promised Messiah[as]

UNIQUE RELATIONSHIP OF A FATHER AND SON

By Tariq Hayat, Missionary, Pakistan (Translated by Junaid Ahmad Waraich, Missionary, Pakistan)

A CHAMPION OF ISLAM

Hazrat Khalifatul Masih V's[aa] personal memories and recollections of Hazrat Musleh-e-Maud[ra]

THE PROPHECY ABOUT THE MUSLEH-E-MAUD

On 20 February 1886, a leaflet was published in which Hazrat Mirza Ghulam Ahmad, the Promised Messiah[as] expressed that Allah the Almighty vouchsafed a sign amid his time of isolation that a child would be born who would serve Islam and would be blessed with extraordinary attributes.

The words of the prophecy are as follows:
"I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey.

"A sign of power, mercy, nearness to Me is bestowed on thee. A Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one.

"Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that the truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the chosen one [on whom be peace] may be confronted with a clear sign and the way of the guilty ones may become manifest.

"Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest.

"His name is Emmanuel and Bashir. He has been invested with a holy spirit and he will be free from all impurity. He is the light of Allah.

"Blessed is he who comes from heaven. He shall be accompanied by grace (Fazl) which shall arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorder through his Messianic qualities and through the blessings of the Holy Spirit.

"He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four. [the Promised Messiah[as] said concerning this, 'Of this, the meaning is not clear.']

"It is Monday, a blessed Monday. Son, delight of heart, high-ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty.

"Behold! a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed."

FROM THE EDITOR

From a very young age, as part of the Waqf-e-Nau syllabus, we are told to memorise the first seventeen verses of Surah al-Baqarah.
Among those verses is the following:

"Who believe in the unseen and observe prayer, and spend out of that We have provided for them."
(The Holy Quran, Ch.2: V.4)

"Belief in the unseen" is something most of us reflect on. And many of us reach the poetic value of this verse, which apparently seems paradoxical: to believe in something that we have never seen and cannot see.

From the perspective of a child, the deeper meanings do not become clear. But as we grow older, the question of the existence of God strikes us. For someone in search of answers, this verse and the commentaries it carries may be one of the first places to look.

When we take a closer look at our belief in this verse, we find a simple answer.

A child is taught at a young age that we have been given five senses (some argue for a sixth). We marvel at the world and the length and breadth of each piece of land. Planet Earth really makes us feel small.

But if we take a step back and glance at the greater canvas of the universe, planet Earth seems all the more insignificant. What is out there? Aliens? More creatures like us with intelligent minds? We have not yet reached a conclusion.

What we do know is that we – humans – are subjected to limitations, the five senses being among those. Thus, the meaning of belief in the unseen is to believe in that which our five senses cannot comprehend.

This includes watching/playing football matches with the belief that our team will win; setting off on holiday with the belief that each day will be a means of relaxation; going to work with the belief that we are doing something beneficial for mankind and that it will, in turn, be of benefit to me; and lastly, to the point that is key here, praying with the belief that God will listen to my prayers and fulfil my desires.

If we already knew the result of what was to happen, we would not begin that task in the first place, but because we didn't know what to expect, we did it anyway with the belief that everything would be fine. This is belief in the unseen.

The belief in a living God has been once again revived by an ardent servant of the Holy Prophet Muhammad[sa]. The Promised Messiah[as] gave us that hope that no one else could; that God speaks and listens today as He did in ancient times; that the same God watched over us today Who watched over Prophets like Abraham[as], Ishmael[as], Isaac[as] and Muhammad[sa].

The Promised Messiah[as] was given a small community to spread this message and explain the truth about Islam. He prayed before God many times that he had been given such a prestigious mission and required able scholars to assist him in this noble cause.

In January 1886, he travelled to Hoshiarpur where he prayed for forty days and forty nights for Divine succour and a sign from God. It was then that he was promised a boy of 52 magnificent qualities, who would carry his tabligh to the ends of the earth. This was none other than the Musleh-e-Maud, Hazrat Mirza Bashiruddin Mahmud Ahmad[ra].

In these months, we celebrate the Promised Messiah Day and Musleh-e-Maud Day respectively in their memory and remember the purpose for which they sacrificed every moment of their lives.

WELCOME TO

ISMAEL MAGAZINE

Quarterly ISSUE #13 Jan-Mar 2019

CONTENTS

MEET THE TEAM

CONTACT

WAQF-E-NAU (CENTRAL)
22 DEER PARK ROAD,
LONDON. SW19 3TL
(UK)

+44 (0)20 8544 7633

+44 (0)20 8544 7643

manager@ismaelmagazine.org
editorenglish@ismaelmagazine.org
editorurdu@ismaelmagazine.org

www.alislam.org/ismael

بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

الٓمّٓ

ذٰلِکَ الۡکِتَابُ لَا رَیۡبَ فِیۡہِ ہُدًی لِّلۡمُتَّقِیۡنَ

اَلَّذِیۡنَ یُؤۡمِنُوۡنَ بِالۡغَیۡبِ وَ یُقِیۡمُوۡنَ الصَّلٰوۃَ وَمِمَّا رَزَقۡنٰہُمۡ یُنۡفِقُوۡنَ

In the name of Allah, the Gracious, the Merciful.
Alif Lam Mim. [I am Allah, the All-Knowing.]
This is a perfect Book; there is no doubt in it; it is a guidance for the righteous,
Who believe in the unseen and observe prayer, and spend out of that We have provided for them.

(Surah al-Baqarah, Ch.2: V.1-4)

Belief in the Unseen

Explaining the true meaning of "belief in the unseen", Hazrat Mirza Bashiruddin Mahmud Ahmad, Musleh-e-Maudra gives a detailed breakdown of the level expected of a true believer. Below, we present part of his commentary on the fourth verse of Surah al-Baqarah.

"Yu'minuna bil-Ghaib" [those who believe in the unseen] certainly does not mean blind faith. Neither is such a definition correct in the Arabic language, nor does the Quran support such a definition. In fact, the Quran has spoken against those who believe without any conviction. Allah states in Surah al-Najm... "'These are but names which you have named – you and your fathers – for which Allah has sent down no authority.' They follow naught but conjecture and what their souls desire."

From this verse, it becomes clear that the Quran challenges the practice of the enemies of Islam, who held unfounded beliefs, for which there was neither any heavenly support, nor was there any logical backing. They followed their baser desires and went by what their superstitions led them to believe.

So, where Allah the Almighty considers it objectionable to believe without conviction, then how is it possible that at the very beginning of the Holy Quran, God instructs us to believe blindly and counts it among the requisites of Taqwa [complete righteousness and purity]?
In many verses of the Holy Quran, it has been stressed that faith should be founded on strong proofs and arguments, as opposed to conjecture and groundless beliefs...

... then what does *"Yu'minuna bil-Ghaib"* mean. The answer is that, as has already been mentioned through lexicons, "Ghaib" [unseen] means those things that cannot be proven through the known senses but require logic and experience for their proof. And it is obvious that such things cannot be termed as baseless.

We believe in so many things that form part of the physical world we know, in spite of the fact that they cannot be experienced or sensed through the five senses. Memory, for example; who can deny its existence. However, no one can see, smell, taste, hear or touch human memory. The same is the case of shame, bravery, love and hate; these are all powered by thought and reasoning. Who can obtain knowledge of these faculties through the five senses? Can their existence be denied only because they cannot be determined through the five senses?...

The fact is that all extraordinary tasks are accomplished through belief in the unseen. Education, charity, alms-giving, efforts to better standards of the impoverished, national administrative structures; all these are part of belief in the unseen. If man was to not have certainty in the upcoming positive outcome of his endeavours, which are all hidden from the eye, he would never be able to make such sacrifices.

Thus, by saying that a sign of a muttaqi [righteous servant of Allah] is belief in the unseen, the Quran has effectively told us that aside from believing in the basic tenets of faith, a believer makes high moral sacrifices and elevates higher than a person with a materialistic mindset, in that such a one does not require to see the fruits of his endeavours at every step of the way. A believer, when having complete and utter conviction that task ahead of him is good for him and has positive results waiting for him, disregards the apparent circumstances and works with the conviction that good deeds have good results, even if the odds are against him at first. Such a believer does not care if he ever gets to see the fruits of his endeavours.

(Tafsir-e-Kabir, Vol. 1, pp. 99-102)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ
اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَعَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ. قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ:

"كُلُّ سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ النَّاسِ صَدَقَةٌ".

Hazrat Abu Hurairah, Allah be pleased with him, narrates that the Holy Prophet, peace and blessings of Allah be upon him, said:

"There is a Sadqa to be given for every joint of the human body; and for every day on which the sun rises, there is a reward of a Sadqa for the one who establishes justice among people."

(*Sahih al-Bukhari*, Kitab al-Sulh)

THE ESSENCE OF PRAYER

"Prayer, in essence, means a relationship of mutual attraction between a righteous person and his Lord. This means that God's grace first draws a person towards Himself, and then, through the magnetism of the person's sincerity, God draws closer to him. In the state of prayer this relationship reaches a point where it manifests wonderful qualities. When a man in grave difficulty falls down in prayer with perfect certainty, perfect hope, perfect fidelity, and perfect resolve; and when he becomes perfectly alert and advances far into the field of self- annihilation, tearing aside all veils of heedlessness, lo and behold, he finds before him the Divine threshold, and he perceives that God has no associate. His soul then prostrates itself at the Divine threshold and the power of attraction that is invested in him draws the bounties of God Almighty towards him. It is then that the Glorious God attends to the fulfilment of the desired objective, and casts the effect of the prayer on all the preliminary means, which, in turn, produce the means that are essential for the achievement of the objective."

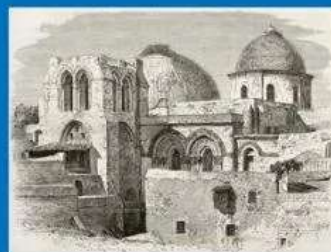
(Hazrat Mirza Ghulam Ahmad[as], Blessings of Prayer, Islam Int'l Publications Ltd., pp. 15-16 [2007])

BOOK REVIEW

THE ADVENT OF THE MESSIAH

SHAHNAWAZ KHALID

Shahnawaz Khalid is a Waqif-e-Nau from Laurel, Maryland, USA and is currently a graduate student. He desires to pursue research and teaching after graduation and to serve the Jamaat.

The Advent of the PROMISED MESSIAH

HAZRAT MIRZA GHULAM AHMAD

The Promised Messiah and Mahdi
Founder of the Ahmadiyya Muslim Community

This is a speech delivered by the Promised Messiah[as] on 27 December 1905 in Masjid Aqsa in Qadian. In it, Huzoor[as] carefully explained the purpose of his advent and the reason behind establishing the Community. He elaborated that the refutation of Jesus'[as] ascension was an important issue but not the main objective of his community.

He stated, "The Muslims of today have forgotten the essence and true teachings of Islam as expounded earlier, but I have been tasked with its reestablishment. This alone is the magnificent purpose of my advent."

Many vices and doctrinal errors had arisen among the Muslims of that time. Allah created this Community to uproot them and breathe new life into Islam by acting upon its true teachings.

The Promised Messiah[as] spoke on this topic in response to an individual who, at a large gathering, had stated, "As far as I am aware, the only difference between the community of the Promised Messiah, peace be upon him, and other Muslims is that the latter believe that the Messiah son of Mary ascended to heaven alive, and we believe he has passed away. Except for this, there is no other matter of difference that is contentious in principle between them and us."

However, this was not completely accurate and did not fully represent the purpose of the community's establishment. Therefore, the Promised Messiah[as] addressed the gathering the next day and elaborated on the real purpose of his advent.

The Promised Messiah[as] stated that it was incorrect to assume that the sole purpose of this community was to rectify the error regarding Jesus'[as] death. Even though removing this misconception was one objective; this belief alone was not of such importance that Allah needed to raise an individual and establish a community of such significance.

This error had in fact crept into the Muslims shortly after the demise of the Holy Prophet[sa]. Despite the coming of many holy personages and righteous people, who believed in the passing away of Jesus[as], this belief persisted among the Muslims. If Allah had wanted to remove this error, he would have already done so.

During the earlier times, this misconception was a minor doctrinal error and one that did not pose a threat to Islam. However, in the current era, because of the rapid growth

of Christian missions, the death of Jesus[as] and the life of Islam had become closely intertwined.

The Christians used the life of Jesus[as] as a powerful argument to support his divinity. They would argue that if the Messiah was not God then how could he be alive today and be seated next to God? If it was possible for mortals to ascend heaven alive, then why was it that no one besides him could do so? Since this was a belief shared by the Muslims, this caused great harm to Islam as many eventually converted to Christianity.

The Promised Messiah[as] then gave arguments to refute this notion. Undoubtedly, God is All-Powerful and can do whatever He wills. However, arguing that He could raise Jesus[as] showed ignorance concerning God's power. Allah is free from all such acts at variance with His perfect attributes. He would permit nothing that could become a source of polytheism. The Holy Quran was clear on the death of Jesus[as]. It established that, like all other prophets and humans, the Messiah[as] too passed away (The Holy Quran, Ch.3: V.145, Ch.5: V.76).

Unfortunately, the Muslims erred because they interpreted the word tawaffa to mean bodily ascension to heaven. This however was incorrect because no Arabic lexicon supports this definition. Whenever this word applies to others, such as the Holy Prophet[sa] (Ch.10: V.47), it always means death. Therefore, it is not possible that tawaffa means one thing in relation to Jesus[as] and another for all other prophets.

If we could call any prophet living, then it was only the Holy Prophet[sa] who deserved this title. The Promised Messiah[as] explained that a living prophet could only be one whose blessings were forever flowing and from whom people of any age could gain guidance.

This was true for Muslims because Allah the Almighty never forsook them and at the turn of every century, He sent a mujaddid i.e. reformer to guide them. In this age, the Promised Messiah[as] was sent to show the world that the Prophet[sa] still lived. The Quran says (Ch.3: V.32), "If you love Allah, follow me [referring to Holy Prophet[sa]]; then Allah will love you."

Hence the Muslims continued to be blessed by following the Holy Prophet[sa]. Another verse that proved the continuous blessings was, "Verily, We, Ourselves, have sent down this Exhortation and most surely We will safeguard it."

This showed that persons shall continue to appear who would bring back the lost glory of Islam and guide the people. The Holy Quran has always been protected from alterations. Even today there are hundreds of thousands of Huffaz who memorise the Quran and have a complete consensus among them. The whereabouts of the original Gospels however are unknown. Even today, Christian scholars had difficulty in determining its original form. Hence, it is the Holy Prophet[sa] who is indeed the living Prophet; whose teachings are still fully preserved and whose community continue to receive blessings and support from God.

The Promised Messiah[as] warned the Muslims about their belief in Jesus'[as] ascension being crucial for Islam's progress. It was their misfortune that they wielded the same weapon that Christians used against them and thus caused great harm to Islam. The "breaking of the cross" as mentioned in Hadith was to occur using those very arguments that proved the death of Jesus[as].

Another purpose of this Community, as mentioned by the Promised Messiah[as], is to remove the errors and self-invented beliefs that had crept into Islam. Allah the Almighty repeatedly revealed to the Promised Messiah[as] that darkness had engulfed this world regarding both practice and doctrines. People were engaged in various forms of polytheism and the love for this world had completely overtaken their hearts. They had become averse to making any effort for the sake of religion even though they would go to great lengths to gain worldly satisfaction. Giving preference to the world over the love of God was in fact the root cause behind people moving away from their faith.

The Promised Messiah goes on to say that the Muslims of his age had forgotten what it meant to follow the example of the Holy Prophet[sa]. His Companions[ra] had followed his footsteps with utmost obedience and as a result, Allah rewarded them with immense success. Muslims today have regrettably turned away from this blessing and many vices are now found among them.

The Promised Messiah[as] then presented his personal example when a hostile opponent charged him with violating the postal code. This occurred due to a misunderstanding and was punishable by a fine and imprisonment. When the Promised Messiah[as] appeared in court, the lawyers advised him that the only escape from it was to lie. However, he categorically rejected this and affirmed that he would not swerve from the truth, come what may.

When he appeared before the magistrate, he truthfully said that he had committed the violation but only

because he was unaware of the rules. He had meant no ill intent. Despite the prosecution's remonstrations, the magistrate eventually ruled in favour of the Promised Messiah[as].

Therefore, it was a fact that God disgraced no one for speaking the truth. Those punished for telling the truth were not penalised because of their honesty, rather they were punished for some other hidden vice or lying at other occasions.

Another weakness the Promised Messiah[as] discusses in the book is the lack of sincerity in virtue. Allah promised in the Quran that He rewards every good deed, no matter how small. The question then arose, why was it that people were not rewarded despite giving alms and distributing charity. The reason was that most performed such actions for mere ostentation. They were driven by praise and admiration of the public rather than a sincere compassion for the poor. Again, it was the love of this world that wasted their actions. Any act lacking sincerity amounted to nothing in front of Allah.

Many during that time had also developed double standards between religious obligations and worldly effort. They would strive for years on end for worldly objectives, yet they expected immediate results when seeking nearness to Allah. It was common to see people to work diligently even for minor jobs and yet recoil even from the slightest hardship in religious duties.

It is the law of God that every form of progress is gradual and requires work and sacrifice. If God could turn someone into a saint instantly, then He would never have put His righteous servants through such trials. Hence it is foolish to think that faith merely requires trivial efforts. Everyone agrees that worldly gains cannot be secured without hardship and toil. It is true, according to the Hadith, that faith is a thing of ease, yet every blessing demands travail.

The Muslims at the time were fortunate that Islam was not overly demanding, whereas the Hindu yogis would take asceticism to the extreme and Christians would practice celibacy; Islam only requires its followers to purify their souls. This means that man should renounce the misuse of his faculties and use them at the appropriate time and place.

The Promised Messiah[as] elaborated that human nature and traits were not inherently evil; instead, it was their improper use that made them so. Performing good deeds for display, for example, had two forms. It was an evil if it were done purely to gain praise from the public. However, if it were done, as a lesson for others and so that they were inspired to follow, then it became a virtue in the sight of Allah. Similarly, the faculties of forgiveness and retribution could lead one to cowardice or oppression if taken to the extreme.

Towards the end, the Promised Messiah[as] mentioned a few more academic and theological issues on which the Muslims had erred. He spoke about the true nature of the Miraj, i.e. spiritual ascension of the Holy Prophet[sa]. Some people believed the Holy Prophet[sa] ascended to heaven with his physical body whereas some thought it was an ordinary dream.

The Promised Messiah[as] explained that this was a grand vision experienced with a body made of light. Only those who had undergone a similar experience could comprehend it. In fact, the Quran rejects bodily ascent to heaven, as it stated (Ch.17:V.94):

"Say [O Muhammad[sa]], Holy is my Lord. I am not but a man sent as a messenger; mortals never fly to heaven. This is the practice of Allah, which has existed since time immemorial."

Another error that existed was the precedence given to the Hadith over the Quran. This was wrong because the Quran possessed a rank of certainty whereas the Hadith had an element of conjecture. The Quran was a judge over the Hadith, and not the other way around.

At the conclusion, the Promised Messiah[as] ended his speech by stating:

"Their condition [speaking about the Muslims] no longer accords with the essence of Islam. They have become a ruined and barren garden. Their hearts are impure. God Almighty desires to create a new people who will become a model of the true Islam by embracing the truth and righteousness."

HUZOOR'S TOUR OF

GERMANY AND BELGIUM 2018

ABID KHAN SAHIB'S DIARY

Only small portions of the diaries written by Abid Waheed Khan Sahib are included in Ismael.

www.alislam.org/library/topics/diary/ to derive maximum benefit from these diaries

On 1 September 2018, Hazrat Khalifatul Masih V[aa] embarked on an 18-day tour of Germany and Belgium, during which he would grace the Jalsa Salanas of both countries with his presence.

STRUGGLING WITH THE SUGAR

We drove straight to Folkestone from where the Qafila would cross into mainland Europe via the Channel Tunnel.

Upon arrival at Folkestone there remained some time until our train and so, after clearing the passport checking, Huzoor and Khala Saboohi spent the next twenty minutes at a lounge at the service station.

As Huzoor came out of the car, I noticed that he had taken off his *paghri* (turban) and was now wearing an Afghani *topi*.

As Huzoor entered the lounge, he called me and asked if our car had been stopped by security. I responded by saying that we had not been stopped.

Upon this, Huzoor said:

"This time they checked our car thoroughly. They even lifted up the bonnet and Ahmad was told to get out!"

I felt regret that Huzoor and Khala Saboohi were placed in any type of inconvenience. Nonetheless, Huzoor did not express any anger or even irritation. Instead, Huzoor smiled and said:

"I think they were checking to see if we were carrying any contraband items!"

Thereafter, Ahmad bhai called me and said I should assist him as he was getting some cappuccinos and snacks to present to Huzoor and Khala Saboohi. When the coffees were ready, Ahmad bhai also asked me to bring some sachets of sugar.

As Huzoor took his coffee he asked if there was any sugar. I was standing next to Huzoor and so I started to open a sachet but as I did, I could feel myself physically tremble. My fingers were shaking and I found it genuinely difficult to open the packet.

On the one hand, I was trying to be as quick as I could but on the other I could not make my hands or fingers work any faster.

For a few seconds, it genuinely felt as though my hand was paralysed!

As I continued to struggle, I could see Ahmad bhai looking at me in a way that suggested he was regretting giving me the responsibility to bring the sugar and on the other side, Huzoor was continuing to wait.

I had only opened the sachet half-way when Huzoor smiled and said:

"Give it to me! You are opening this sachet slowly like a European but it needs opening like a Punjabi!"

I handed Huzoor the sachet and in a second he opened it and poured it into his coffee. He then asked for another sachet and another and then another!

As I felt my hands still trembling, I managed to speak and said:

"Huzoor, how many sugars do you take in coffee?"

Huzoor smiled and said:

"With the Grace of Allah, I don't have diabetes or any sugar related health issues and so I can take even four or five sugars on occasion!"

As Huzoor said this he smiled beautifully and Mansoor, Huzoor's grandson, who was also standing nearby, laughed and enjoyed those precious moments with Huzoor.

Despite my continued embarrassment at failing to open a packet of sugar properly, I was very happy to learn that, with the Grace of Allah, Huzoor had no problems taking sugar.

A few minutes later, Huzoor and Khala Saboohi returned to their car and I also returned to mine.

STOP IN CALAIS

The journey across the Channel took around 35 minutes and so by the time the Qafila crossed into France it was 1.45pm local time.

The Qafila cars drove to a nearby petrol station in Calais where members of the German Jamaat, including Ameer Sahib Germany, were waiting to escort Huzoor and the Qafila onwards.

A few minutes later we stopped at a Holiday Inn hotel for Namaz and lunch, which had been arranged by the French Jamaat.

After Namaz, Huzoor ate lunch with Khala Saboohi and Mansoor in a nearby room, whilst the rest of us ate our lunches in a small private dining room.

A few minutes after lunch, Huzoor came out to the lobby area of the hotel and Ameer Sahib France had the opportunity to sit with Huzoor for a few minutes, during which Ameer Sahib took Huzoor's guidance on certain Jamaat projects in France.

'PAUSE AND WAIT'

Before reaching Frankfurt late evening, the Qafila made one more stop, at a petrol station at 7.40pm.

As members of the Qafila took the opportunity to use the bathroom, Huzoor browsed the shop at the petrol station. It was a very beautiful scene, where our beloved Khalifa looked at the items on display, which consisted mainly a range of snacks and chocolates.

Earlier in the day, I had informed Huzoor that Atif Mian, a well-known Ahmadi Muslim economist from

the United States, had been appointed to Pakistan's newly formed Economic Advisory Council.

At the petrol station, Huzoor asked me if there had been any reaction to Atif sahib's appointment.

I mentioned I had received some messages from Ahmadi Muslims and seen some social media posts in which a few individual Ahmadis had praised Pakistan's Prime Minister and the Pakistani Government over the appointment.

At a Jamaat level, I had also been approached by some Jamaat office bearers asking if they should issue a statement praising Pakistan's Government.

Hearing this, Huzoor said:

"There is no need for the Jamaat or even individual Ahmadis to issue any statements or comments on this matter. It is always better to wait and observe how the situation unfolds before commenting. Sometimes, Ahmadis get excited too easily. In this Atif Mian case, they should pause and wait and they will soon see the reality."

In just a few days, it would become crystal clear how prescient and far- sighted Huzoor's words at the petrol station were.

ARRIVAL AT BAITUS SABUH

With the Grace of Allah, the Qafila arrived safely at the Baitus Sabuh Mosque in Frankfurt at 9pm, where Huzoor was welcomed by thousands of Ahmadi Muslim men, women and children.

After a few moments in his residence, Huzoor returned to the Mosque to lead the Maghreb and Isha prayers.

Following Namaz, Huzoor returned to his residence, whilst the rest of the Qafila members went to the dining hall for our evening meal and, after dinner, I was taken to my room.

REDUCING THE WORD COUNT

The next morning, Huzoor had a session of family Mulaqats, in which the majority of Ahmadi Muslims were those who had come to Germany in the recent past and were meeting Huzoor for the first time.

Before the Mulaqats started, Huzoor called me to his office for a few moments.

Huzoor told me that he had spent two and a half hours of the journey to Germany editing his Jalsa speech for which I had taken dictation a few days earlier.

The initial word count had been around 4,900 words and during the car journey, Huzoor had reduced the word count by around 1,200 words.

Huzoor went through the script with me and showed me which parts he had cut and which parts he had re-drafted.

The bulk of the words cut were from the latter part of Huzoor's address, in which he had mentioned the perilous state of the world and the risks of a Third World War.

Huzoor had spoken of how world governments and leaders were being blinded by self-interest and had forsaken morality.

Huzoor said:

"The main issue over here is integration and immigration and so I will focus on that. I have kept

all the quotes of the Holy Quran because they were necessary and most important to include, however I have cut out several paragraphs of my own words."

As I left Huzoor's office, I mentioned I had noticed that some local Germans had seemed quite perturbed by the Qafila's presence at the petrol station the day before.

I had noticed one lady who seemed nervous and even angered by the presence of a large group of Muslims. Thankfully, Ameer Sahib Germany spoke to her and after a few minutes she seemed reassured.

Similarly, as we were leaving the petrol station, another German man had spoken something under his tongue which I could not fully understand but suggested that he too was irritated at the presence of a group of Muslims.

We had stopped at many German service stations during the past few years during Huzoor's tours and never experienced any hostility.

It certainly suggested that anti-Muslim or anti-immigrant sentiment was on the rise and so I hoped and prayed that Huzoor's speech which directly addressed the concerns of such people would be heard far and wide.

A FEW MOMENTS WITH THE JAMAAT

After Mulaqats were completed, Huzoor proceeded directly to the Mosque but before leading Namaz, Huzoor took a seat on the floor of the Mosque and graciously spent a few extra moments with the members of the Jamaat.

Then, Ameer Sahib Germany informed Huzoor about an anti-immigration and anti-Muslim rally held in the eastern German city Chemnitz a few days earlier attended by thousands.

Some of the far-right extremists had even resorted to using Nazi salutes and slogans. More positively, a counter protest in favour of immigrants had drawn an even bigger crowd.

Upon this, Huzoor said:

"It is after seeing the current circumstances and hostilities that I have decided to speak about immigration during my Jalsa address to guests. I shall speak about how immigrants should behave and how immigrants should be treated and speak about the responsibilities of both sides."

In reply, Ameer Sahib Germany said:

"Huzoor, your topic is most apt and needed at this time in Germany."

Huzoor asked Ameer Sahib Germany about the lady who seemed agitated by the Qafila's presence at a petrol station the day before when Huzoor was travelling to Frankfurt.

Upon this, Ameer Sahib Germany said:

"Yes, Huzoor she was quite worried and hostile because she thought we were some type of 'mafia' group. However, we explained calmly to her who we are and that all leaders have some security and she calmed down. The interesting thing is that the lady who held these reservations later told us that she was a teacher who taught students about integration!"

Thereafter, Huzoor said:

"I saw a Sikh man from Amritsar at the petrol station and later on I was told that he had expressed a desire to meet me but no one told me at the time. If he desired to meet it should have been mentioned to me."

Huzoor's comment illustrated his constant regard for the feelings of others. I think the reason the German Jamaat did not mention the request of the Sikh man was because they did not wish to disturb Huzoor during a journey. However, when Huzoor later learned of it he felt regret that the wish of the Sikh man had not been conveyed to him.

'TEARS OF LOVE'

The next day, I saw a familiar looking elderly Ahmadi Muslim from Indonesia passing through the security scanning area of Baitus Sabuh. I knew I had seen him before but could not recall his name.

I introduced myself and soon learned that I was talking to a very respected and devoted servant of Ahmadiyyat, a Missionary called Hajji Syuti Aziz Ahmad (74), who was serving as Principal Jamia Ahmadiyya in Indonesia.

He had literally just arrived in Germany and did not know where he was staying or what the programme was but his only concern was that he should not be late for Zuhr and Asr prayers.

I informed him that Huzoor's Mulaqats were taking place and there was still some time until Namaz. He was instantly relieved and thereafter I was able to talk to him for a few minutes.

During those few minutes, Syuti Aziz sahib told me about his life and his experiences with Khilafat-e-Ahmadiyya. Throughout our meeting, the love and absolute respect Syuti Aziz sahib held for Khilafat was ever apparent.

In response to any question I asked, Syuti Aziz sahib invariably responded by mentioning his love for Khilafat and the paramount need for Ahmadi Muslims to always stay loyal and obedient to Khilafat.

Indeed, Syuti Aziz sahib described this as the foremost lesson he had learnt in his life and which he desired to inculcate amongst his students.

Syuti Aziz sahib said:

"I have served as a Waqf-e-Zindighi (life devotee) for over 50 years and if I have learned one thing it is that we can only succeed and progress if we say 'Labaik' (we obey) with all our heart. True obedience to Khilafat is our means of progress, whereas if we go one iota in another direction we are destined to fail."

As we talked, Syuti Aziz sahib became visibly emotional. As he wiped away tears from his eyes he took pride in them. He said:

"We Indonesians cannot control our tears when it comes to Khilafat. Our love for Huzoor and the institution of Khilafat is beyond words or description. In fact, I believe that when it comes to showing tears of love for Khilafat the Indonesian Jamaat is number one in the world!"

As Principal Jamia Ahmadiyya, Syuti Aziz said:

"Huzoor guides us on every single issue and personally takes care of any problems faced by the [Jamia] staff or students. He sends them tabarruk and responds to their every letter. We can never be grateful enough for the prayers and love that Huzoor has shown us."

As our chance meeting drew to a close, Syuti Aziz sahib told me about his personal experience of Hajj and the great blessings that ensued.

Syuti Aziz sahib said:

"In March 1999 I had the great fortune to do Hajj and before I went, our Ameer Sahib Indonesia asked me to pray that Khalifatul Masih comes to Indonesia the moment I saw the Kaabah for the first time. Thus, this was the prayer that I made repeatedly upon seeing the Ka'bah and the very next year, in 2000, Hazrat Khalifatul Masih IV[th] visited Indonesia in an extremely historic and emotional tour."

As he said these words, Syuti Aziz sahib suddenly became quiet. I could tell that his emotions and love for Khilafat had consumed him, as he contemplated the fact that it had been eighteen long years since Indonesia had the honour of hosting Khilafat.

After a few seconds of silence, Syuti Aziz sahib said that he should proceed to the Mosque so that he was not late for Namaz.

I was very grateful that I personally had that opportunity to meet and spend some time with such a sincere and earnest servant of the Promised Messiah[as].

Syuti Aziz Ahmad sahib passed away on 19 November 2018 at the age of 74. In his Friday Sermon of 30 November 2018, Huzoor spoke extensively about the life and character of Syuti Aziz Ahmad sahib and prayed that he was granted a high status in Paradise.

When I heard about his passing, I felt deep sadness but also gratitude that I had been able to spend some time with him in Germany.

A BELOVED REMEMBERED

PART I

A historic article written by the brother-in-law of Hazrat Mirza Ghulam Ahmad[as], Hazrat Mir Muhammad Ismail[ra], in the blessed memory of the Promised Messiah[as]. This was written for those individuals who were not able to physically meet the Promised Messiah[as] and was written as an alternative to the photographs of the Promised Messiah[as].

Original published in *Al Hakam* (Urdu) on 21-28 May 1918. Translation published in *Al Hakam* (English) on 4 May 2018.

By Hazrat Mir Muhammad Ismail[ra], brother-in-law of Hazrat Mirza Ghulam Ahmad[as]
(Translated by Haseeb Ahmad, Pakistan)

By the grace of God, Ahmadis are spread throughout India. In fact they are present throughout the world. But among them, there is a difference between those who have seen Ahmad[as] and those who have not.

Those who were blessed to benefit from his noble presence possess a sense of serene pleasure in their heart which resonates with them to this day. Whereas those who were unable to see him are often found to lament this and regret their delay and the fact that they were not able to see the face of their beloved in his lifetime.

There always remains a stark difference between a picture and the reality, something only those can relate to who saw the face of the Promised Messiah[as] with their own eyes.

It is my earnest desire to describe the appearance and practices of Hazrat Ahmad[as] so that those who were not able to see this blessed individual might benefit from it.

FORM AND FEATURES

Instead of going into detail about the Promised Messiah's[as] appearance, I deem it better to write more generally so that readers are able to draw their own conclusion.

The appearance of the Promised Messiah[as] can be summarised in a single sentence: He was a perfect example of masculine beauty. But this statement is incomplete if another is not added to it: His humanly charm and beauty carried a spiritual glow and aura with it.

As he was raised for the Ummah to manifest the beautiful and peaceful aspects of Islamic teachings, similarly his physical beauty was a manifestation of God's omnipotence and would draw the heart of the observer towards him.

His face, illumined with spirituality, never exhibited arrogance, haughtiness or the slightest pride, rather it always manifested love, humility and modesty.

Once, the Promised Messiah[as] went to Dera Baba Nanak to see the cloak of Guru Baba Nanak. Upon his arrival a cloth was spread under a tree where they all sat. His arrival had brought people in from outlying villages, eager to see him and greet him.

Unaware of whom the Promised Messiah[as] was, people started approaching Maulvi Syed Muhammad Ahsan Sahib and after shaking hands with him they would take a seat. After a while the reality was disclosed by Maulvi Syed Muhammad Ahsan Sahib who signaled towards the Promised Messiah[as] and revealed the reality upon everyone.

A similar incident occurred when the Holy Prophet[sa] migrated to Medina. Even on that occasion people mistook Hazrat Abu Bakr[ra] for the Holy Prophet Muhammad[sa]. To remove their misconception Hazrat Abu Bakr[ra] took his cloth and shaded the Holy Prophet[sa] and hence corrected the mistake.

PHYSIQUE AND HEIGHT

The Promised Messiah[as] was neither thin nor stout. He was of stocky build and of average height. Although his height was not measured, it was around five feet, eight inches. His shoulder blades were spaced apart and to his last age he did not lose posture. All parts of his body were perfectly proportioned. Neither his hands nor legs nor stomach were out of proportion. Hence no unpleasant features were to be witnessed in his body parts. His skin was neither soft as of women nor rough. His body was strong-jointed and possessed the toughness of the youth. In his last years his skin neither wrinkled nor withered.

COMPLEXION

He had a striking ruddy complexion. It possessed the aura and grandeur of spirituality. This was a permanent spectacle. His colour never faded in times of hardships and trials rather it would shine like bright gold. No hardship or difficulty was able to wither it away.

Apart from this aura his countenance was always brimming with a delight and a permanent smile on his face. An observer would remark: If he is false in his claim and aware of his lies then why does his face always manifest the signs of triumph, happiness, delight and serenity? Such faithful manifestations can never be attributed to a wicked person and the light of faith can never shine on the face of a wrongdoer.

When the sun set on the final day of Atham's respite - set by Divine prophecy vouchsafed to the Promised Messiah[as] - faces of some members of the Jamaat seemed dejected with dismay and their hearts had sunk. Some naively made bets that Atham would surely die before the prophecy's set period. They wept in their prayers before their Lord to fulfil the prophecy by putting an end to Atham and deliver them from imminent shame and the bitter jeers and jibes of their opponents that would ensue. There was great commotion which turned

the faces of the beholders pale out of fear. But this fearless lion of God marched out of his house with a victorious smile on his face, called his followers to the mosque and announced that the prophecy had been fulfilled, drawing their attention to the qualifying words of the prophecy:

اطلع اللہ علی ھمّہ و غمّہ

"God has informed me that Atham has turned to the truth, so the All-knowing God has allowed him a respite." Those who were listening saw his contended face and believed him to be true. They contemplated upon the fact that they were being devoured by hopelessness and here he was standing in front of them, jubilant with satisfaction on his face and talking without any signs of dismay, rather with utmost delight.

It seemed as if God had appointed him to judge the matter of Atham. And upon witnessing Atham's renouncement from his denunciation of Islam and observing his restlessness, Hazrat Ahmad[as] allowed Atham respite from death. And now he was delighted as if a victorious wrestler out of his beneficence and mercy had forgiven his opponent, considering it an insult to kill someone who was already moribund.

The prophecy about Lekhram was later fulfilled according to its terms and conditions. The foulmouthed started to raise false accusations. A police report was filed to investigate Ahmad[as]. The Police Superintendent arrived with a force of constables to search his house. The movement of everyone in the house was restricted.

The acrimonious opposition was eager to find a single doubtful word that could be found in his correspondence or documents to prove him a culprit. But there he was, standing with full contentment and serenity. He himself would provide all documents, books, bags and letters in the house to the police to assist them in their inquiry and showed them all around the storerooms. Some of the letters that required a second look were taken into custody but nothing changed for Ahmad[as]. His face still shone like the full moon and manifested utter contentment and jubilancy. It was as if the investigation had further cemented the proof of a manifest victory and established his sheer innocence in this regard.

And then there were those outside the house, terrified and silent as they witnessed constables coming in and out of his house. Their faces had grown pale, unaware of the fact that the person for whom they were worried was himself calling upon constables to search his documents and letters.

Ahmad's[as] face conveyed a delightful cheer revealing that now the time had ripened and the truthfulness of his prophecy would be revealed in its complete terms and he would be proven innocent from all false claims made against him.

Hence in all trials and tribulations his courage was singular, calm and imperturbable. Not for a single moment did he act out of spite and this caused many pure souls to accept the truth.

HAIR

His hairs were straight, shiny and silky and were kept dyed with henna. They were not thick or abundant. He would never have his head shaved nor would he have it cut too short. His hairs would reach up to his neck. He would oil his hair with jasmine oil and henna and this was a constant practice.

BEARD

He had a full, dense, striking beard on all sides with thick, straight and shiny hair, dyed with henna. The length of his beard would always be the size of a fist and he would have a regular cut to keep it straight and equally spread downwards. It was neither sparse nor dense. It was always oiled. Once due to the appearance of a small pustule on the cheek he had his hairs completely removed from that particular spot. Those hairs are still in the custody of his companions. The hairs of his beard were neither scarce nor so dense as to continue up to his eyes.

HAIR DYE

Earlier he would dye his hairs with hair dye and henna. But later due to constant severe headaches he would dye his hair with henna only. For some days he also tried manufactured hair dye but later ceased its use.

In his last days one of his companions Mir Hamid Shah prepared a hair dye for him that he also used. It blackened the beard but as for his lifetime routine he would dye his hairs with henna. He would have this applied by a hairdresser every Friday.

As was his beard, so were the hairs of his moustache also thick, strong and shiny. He was in practice of trimming his moustache close to the upper lip but not like the Ahl-e-Hadith custom of completely shaving off the moustache.

He was not hirsute. His back was hairless. Sometimes he would trim the hairs on his chest and stomach. A thin and soft lining of hair covered his shin and the back of his hands.

FACE

He had a narrow, straight face. Even in his seventies there were no wrinkles, nor were there any frown lines as are visible on the forehead of short tempered people. Observers would always witness contentment, serenity and a hidden smile on his face. THe colour of his eyes was black. He would always keep his gaze lowered in accordance with the Quranic injunction. During discourses he would keep his gaze lowered even when addressing a gathering. Even at home, his looks would be restrained and he would not immediately notice all in attendance. It is also important to mention that he never used eyeglasses. His eyes would never get tired due to the overload of work. God promised to safeguard his sight and hence it remained unaffected until his death. Yet he was not able to witness the new moon with the naked eye. His nose possessed the traits of nobility; slim, straight, high and perfectly proportioned.

FOREHEAD

The Promised Messiah[as] had light, leveled cheeks and his eyebrows were parted. His forehead showed all three qualities that, according to physiognomy, signify high standards of positive traits, attributes and manifest signs of intellect and a prolific mind: flat, broad and high, neither protruding nor sunken. Moreover, no frown lines were to be seen. His head was proportionate and was perfectly shaped as would see the physiognomists. His broad temple signified his high intellect.

LIPS

Huzoor's[as] lips were neither thin nor thick. The size of his mouth was moderate. He would keep his mouth closed when silent unlike those who always keep it open.

In a gathering he would cover his mouth with the loose end of his turban. In the final years of

his life some of his molar teeth decayed which occasionally caused serious pain. Later, one such tooth decomposed and sharpened, which wounded his tongue and so, was coarsened with a file. He never had any of his teeth extracted. He habitually used miswak to brush his teeth.

In the summer, his heels would sometime become coarse. He used to wear warm clothes in the cold as well as in hot seasons.

In summer he would perspire but his clothes never gave out any odour, whatever the weather.

NECK

Huzoor's[as] neck was moderate in length and width. Following in the footsteps of the Holy Prophet[sa] he would take care of his physical appearance. He would regularly bathe, have his hair and beard trimmed, comb his hair, dye his hair, clean his teeth with miswak, use perfume and use a mirror. But to always keep himself fashionably dressed was against his disposition.

CLOTHING

It should be noted that he was not selective with respect to clothes. In his last years he would receive simple sewn clothes as gifts especially from Sheikh Rehmatullah Sahib who would bring along gifts such as overcoats, waistcoats, trousers and long shirts along with him on the occasion of Eid-ul-Fitr and Eid-ul-Adha. These would be used aside from those that Huzoor[as] would have prepared for his own use. He also used to wear a turban that he would, most of the times, purchase himself. As the clothes would come as gifts for his use, the used clothes were taken by his followers as blessed relics.

Sometimes it would so happen that he would give out his clothes as a token of blessings to find no spare clothes for himself and new garments would have to be sewn. Some found wisdom in gifting him new clothes and then asking for old ones to be gifted to them.

This was an extra piece of information that I have provided for the sake of record.

Now I will mention the type of clothes Huzoor[as] would wear. It was his custom to wear overcoats, waistcoats, trousers, long shirts and a turban. Moreover, he had a habit of keeping a handkerchief with him at all times. He would use socks in winter. His clothing had one unique factor that they were all sewn loose. Though the coats brought by Sheikh Rehmatullah Sahib were Western-styled, they would be long enough to cover his knees and a part of his shin. The typical Asian gowns and robes that he would wear would sometimes reach his ankles. Similarly his shirts and waistcoats were loosely stitched.

He was not in the habit of wearing vests as its fitting caused unease. He would keep the uppermost button of his shirts, overcoats and waistcoats unbuttoned. Similarly he always kept his cuffs unbuttoned. His custom was in accordance to the Quranic injunction:

مَآ اَنَا مِنَ الْمُتَكَلِّفِيْنَ

[I am not of the pretenders.]

He kept himself distant from the formalities of this world. It was against his nature to bind himself in unnecessary limitations which were also rendered useless by the Sharia – Islamic teachings.

[His clothing and appearance was never his primary interest.] His focus was completely directed towards the mission he was entrusted with.

In his final years he would wear warm clothes in summer as well, which was due to his frail health. Winter season suited him not. In summer he would wear a muslin shirt underneath his coat. His trousers were designed in accordance with the principle prescribed by the Sharia. He also used to wear flared trousers as was the custom in those days but later he gave up this practice. In summer while at home, during the daytime and at night he would wear a dhoti [a long piece of cloth tied around the waist by men in South Asia].

He would commonly wear a waistcoat while at home and would wear an overcoat when going out. And during severe winter conditions he would wear two coats at a time, while sometimes adding a fur coat as well.

In the pocket of his waistcoat he would place his handkerchief. He would always keep a large sized handkerchief. Within that handkerchief he would keep his essential medicines such as musk and would tie within it important letters along with the cash he would receive as gifts from visitors in the mosque.

He had the habit of keeping a watch with him at all times. But as it needed winding periodically, therefore most of the time it would usually display the incorrect time. And as it would easily fall off from his pocket, therefore it was kept in the handkerchief. He kept the watch with him as a necessity and not for showing off. An observer could never find any form of artificiality in his life or clothes. Rather, it was in accordance with the Quranic injunction:

وَالرُّجْزَ فَاهْجُرْ

[And shun uncleanliness.]

He always preferred cleanliness in every matter and abhorred uncleanliness. He was so cautious that he would himself pour bleach in the toilet if there was no one else to do so.

HEADDRESS

He would wear a turban made from ten yards of muslin. He would keep the loose end of the turban to the length of his back. Sometimes he would set it to the front of his chest and sometimes would cover his mouth with that end while sitting quietly in a gathering.

He would tie his turban in a special manner. At home he would loosely tie his turban shaping it on the front side.

Under his turban he would wear a Rumi [Turkish] cap and while at home he would only keep the Rumi cap on his head made from soft material.

He would wear socks during winter and would wipe over them with his hands [Masah] while performing ablution.

In severe weather conditions he would wear two pairs of socks, one over the other...

He would wear any kind of slippers available to him if they were loose. He did not have the

habit of wearing English-style boots. I never saw him wearing moccasins. (He did wear moccasins – Editor Al Hakam Urdu.) Hazrat Hakim Maulvi Nuruddin Sahib, Khalifatul Masih I[ra] used to wear them. If the Promised Messiah's[as] shoes were tight then he would press them down from the heels.

Here I would also like to mention that he used to keep a staff. At home or while going to Masjid Mubarak he would not use it. But when he went to Masjid Aqsa or took a walk he would hold a staff in his hand. For this he preferred thick and strong wood. He would never walk by supporting his body with the staff as is done by the elderly.

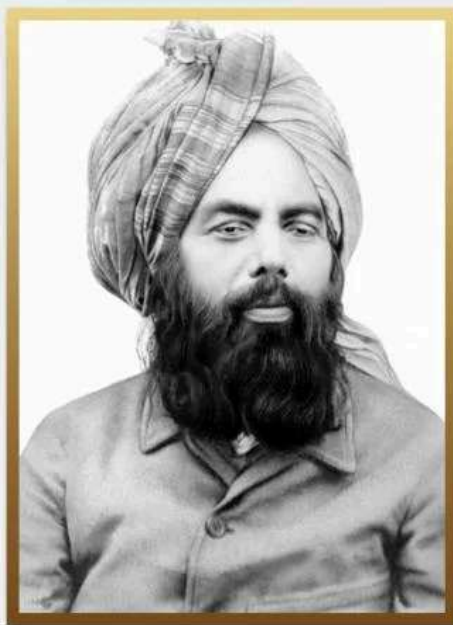
During the summer season he would keep a flannel on his shoulder and while sitting, would use it to cover his feet.

As regards the care of his clothes, at night while going to sleep he would spread his coat, cap, waistcoat and turban on his bed or under his pillow and would sleep over them. All night these clothes which some would hang on hangers to save them from being creased would be under his body; if a fashion enthusiast ever saw the consequences, they would certainly be left perplexed.

During the summer season, both day and night (mostly at night) while at home he would take off his clothes and would only wear a dhoti. He would also take off his shirt when prickly heat would appear on his body. His dhoti would mount up to the middle of his shin and I never saw his knees uncovered.

He also used to have a bunch of keys with him that would be tied to his handkerchief or robe belt. He was not in habit of wearing woolen coats. Nor would he appear in public, covering his body with a woolen quilt. He would keep a flannel but would never cover his head with it. Rather he would always cover his shoulders with it. He was not accustomed to gloves or neckties.

His bed would be a long and wide quilt made of at least approximately twelve pounds of wool. He would use this bedding in both winter and summer seasons due to his discomfort in the cold. A cotton sheet would be spread over his bedding with a pillow.

He would perform most of his literary work on his bed. All the necessary stationery items including an inkpot, paper and pen were always kept on his bed as that place served him as his desk, chair and library. And one could witness in his routine the

practical example of:

وَمَآ اَنَا مِنَ الۡمُتَكَلِّفِيۡنَ

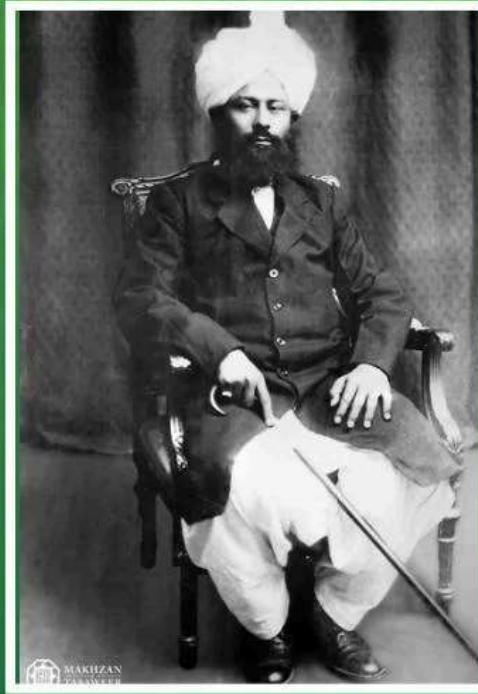
["I am not of those who are given to affectation." (Ch.38: V.87)]

There is one point I forgot to mention: Against the practice of the affluent of that time, he would not change his clothes daily, rather he would change them when he felt a difference in its neatness.

WASHING HANDS

Huzoor[as] would generally wash his hands before a meal and would most definitely wash his hands after. In winter, he would use hot water. He would use very little soap and would wipe his hands with a cloth or a towel. He would never clean his hands using his beard, as is the custom of some unlettered mullahs [Muslim clerics]. He would rinse his mouth after meals.

During the month of Ramadan, in sehri [breakfast] he would be served with the leg piece of a chicken and firni [ground rice pudding] along with a paratha [South Asian fried bread] instead of a plain roti. However, he would eat very little of it.

To read the entire article visit http://www.alhakam.org/al-hakam-04-may-2018
Insha-Allah, the second part will be published in our next issue

UNIQUE RELATIONSHIP OF A FATHER AND SON

By Tariq Hayat, Missionary, Pakistan
(Translated by Junaid Ahmad Waraich, Missionary, Pakistan)
Originally published in Al Hakam, 15 February 2019

Allah the Almighty states in the Holy Quran:

وَكَذٰلِكَ نُرِيْٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ

"And thus did We show Abraham the kingdom of the heavens and the earth." (Surah al-Anam, Ch.6: V.76)

The Promised Messiah[as] states in one of his poetic works:

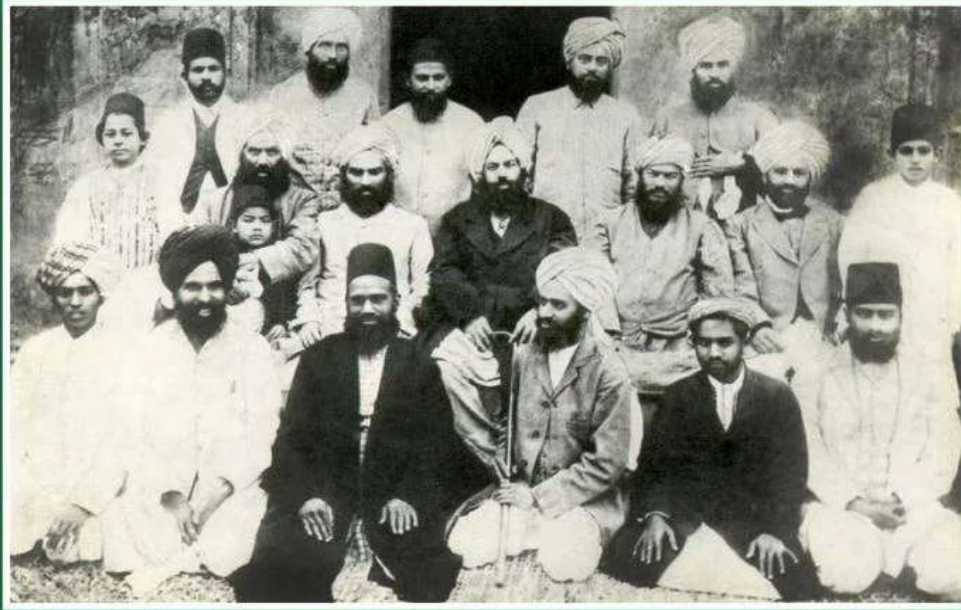
میں کبھی آدم کبھی موسیٰ کبھی یعقوب ہوں
نیز ابراہیم ہوں، نسلیں ہیں میری بے شمار

"At one moment I am (an embodiment) of Adamas, at another, of Mosesas, and at another, of Jacobas; similarly, of Abrahamas; I have countless spiritual progenies." (Barahin-e-Ahmadiyya, Part 5, Ruhani Khazain, Vol. 21, p. 133)

Thus, Allah the Almighty manifested abundant tidings of upcoming events to the Abraham of the latter days, as well as divine visions. Accordingly, Hazrat Nawab Mubaraka Begum[ra] narrates that the Promised Messiah[as] once said to Hazrat Amma Jan[ra]:

"Every so often, I feel like telling these people about the Khilafat of Mahmud, but then I contemplate that the divine will of Allah will become manifest at its given time in the future."

Giving details of this historic occurrence, the words from the complete statement of Hazrat Nawab Mubaraka Begum[ra] are on the record in Tarikh-e-Ahmadiyyat, volume 4, pages 59-60.

Every child of the Promised Messiah[as] received abundant kindness and compassion from him, but the promised son – about whom Allah the Almighty manifested a grand and extraordinary

prophecy well before his birth following forty days of solitude and prayers in Hoshiarpur, comprising of 52 signs – received great attention, care and love from the Promised Messiah[as].

Hazrat Mirza Bashiruddin Mahmud Ahmad[ra] was born on 12 January 1889. Thus, for next nineteen years, he enjoyed the nearness and affection of Hazrat Ahmad[as]. During this long period of time, he had the opportunity to witness all the engagements of the Promised Messiah[as] and to record the sayings and happenings of the Promised Messiah[as] for members of the Jamaat while sharing the same house. *(Malfuzat, Vol. 3, p. 411 and Vol. 5, p. 29, 179 & 355)*

After the birth of the promised son, the Promised Messiah[as] carried out the sunnah of Aqiqa (sacrifice after the birth of a child) on 18 January 1889. *(Maktubat-e-Ahmadiyya, Vol. 5, p. 163)*

Huzoor[as] looked after the well-being of this child and made special efforts to improve his health.

It is on the record that Hazrat Musleh-e-Maud[ra] accompanied the Promised Messiah[as] on several journeys while he was just a few months old, for instance, the journey of Ludhiana in which the first Bai'at took place in 1889. Sirat-ul-Mahdi, part 1, page 18 narrates that the family of the Promised Messiah[as] was present at the blessed occasion of the first Bai'at. So, it can be said that the young Sahibzada Mirza Mahmud Ahmad[ra] was also there.

Hazrat Maulvi Abdul Karim Sialkoti[ra] narrates a famous incident in which Hazrat Musleh-e-Maud[ra] was only three years old. One summer evening, in Ludhiana, the Promised Messiah[as] was looking after his son who was constantly crying. Meanwhile, the young Sahibzada Mirza Mahmud Ahmad[ra] put forward a unique wish saying:

ابا، تارے جانا

"I want to go to the stars."

After narrating this incident, Hazrat Maulvi Sahib[ra] states that the child stopped crying after exhausting himself. The Promised Messiah[as] did not express a single word of discomfort or discontent during that interval. *(Sirat Masih-e-Maud, Hazrat Maulvi Abdul Karim Sialkotira, pp. 35-36)*

Recollecting a memory from the incidents of his childhood, Hazrat Musleh-e-Maud[ra] narrates an account saying, "I would express my desire to go for walks with the Promised Messiah[as] and I had this opportunity on many occasions. Once, we happened to pass through a place with many puddles due to excessive rainfall and it was not possible for me to jump over them as I was a child. So the Promised Messiah[as] picked me up and helped me across." *(Al Fazl, 29 October 1926, p. 6)*

The Promised Messiah[as] used to express his love for the young Mahmud Ahmad[ra] at times when most people do not give much attention to their children due to their small age.

Hazrat Munshi Zafar Ahmad[ra] narrates such incidents which he witnessed personally. He narrates that the Promised Messiah[as] would always, himself, unbolt the door for his son Mahmud[ra]. Likewise, when Sahibzada Mirza Mahmud Ahmad[ra] would put small clay pots or toys in the pocket of the Promised Messiah[as], he would not permit their removal, saying, "Mahmud placed these toys in my pocket trusting me. If he asks for them, how will I return them [if they are not in my pocket]?" *(Ashab-e-Ahmad, Vol. 4, p. 110)*

Once, accompanying a group of fellow children, a young Mahmud[ra] set fire to a precious manuscript of a book of the Promised Messiah[as]. Thereupon the Promised Messiah[as] said smilingly, "Very well. There must be a grand divine motive behind all this. Allah the Almighty wishes to teach me a much better subject." *(Sirat Masih-e-Maud, Hazrat Maulvi Abdul Karim Sialkotira, Page 20-21)*

At times, Hazrat Musleh-e-Maud[ra] would accompany the Promised Messiah[as] in the *Gol Kamra* [dining room near the house of the Promised Messiah[as]] as the Promised Messiah[as] would feed him and narrate stories for his tarbiyat. *(Riwayat Sahaba, register no. 13, p. 455 [unpublished])*

There is an incident when Hazrat Musleh-e-Maud[ra] was of a very young age. Once during a walk, Mir Nasir Nawab Sahib[ra] was holding his maternal grandson, i.e. Sahibzada Mirza Mahmud Ahmad[ra]. On the journey, out of love, the Promised Messiah[as] kissed his son. *(Riwayat Sahaba, register no. 12, p. 120, [unpublished])*

Another narrator says that in the same age of childhood, if Hazrat Mian Sahib[ra] came by himself or someone brought him in their arms, the Promised Messiah[as] would say Assalamo Alaikum each time. *(Sirat-e-Ahmad, Hazrat Maulvi Qudratullah Sanaurira, p. 176)*

The sequence of the above-mentioned incidents shows the overwhelming kind-heartedness and tarbiyat of childhood. However, as Hazrat Mirza Bashiruddin Mahmud Ahmad[ra] grew, the honour and respect of the Promised Messiah[as] grew deeper for him. The Promised Messiah[as] paid special attention to the health and wellbeing of this promised son till the end of his own life.

The tarbiyat of childhood is of paramount importance. Hazrat Musleh-e-Maud[ra] related that once he hunted a parrot. The Promised Messiah[as] was very busy in some work, but sighting such an action, he said, "Mahmud, although the flesh of this bird is not forbidden, but Allah the Almighty has not created every animal for eating." *(Tafsir-e-Kabir, Vol. 4 p. 263)*

How fortunate he was to have received such close attention.

Sahibzada Mirza Mahmud Ahmad[ra] was told to prepare an essay on the comparison of knowledge and wealth by his school. There started a discussion on this topic during a meal in the company of the Promised Messiah[as]. Hazrat Ahmad[as] explained that neither knowledge nor wealth was superior and that God's beneficence surpassed everything in goodness. (Al Badr, 31 October 1902, p. 1)

The Promised Messiah[as] once observed a small Mirza Mahmud[ra] catching birds in the house and said, "Mian, you should not catch the birds of the house. The one who has no mercy, has no faith." *(Sirat Masih-e-Maud, Hazrat Yaqub Ali Irfanira, p. 342)*

Hazrat Hafiz Syed Mukhtar Shahjahanpuri[ra] narrates an incident of April or May 1893. Once Hazrat Mahmud[ra] was playing with a little child of his age. Hazrat Hakim Maulvi Nuruddin[ra] approached him gently and softly asked him, "Are you playing?" In the same tone as the question was asked, Sahibzada Mirza Mahmud Ahmad[ra] replied, "When I grow up, I will also work". Hazrat Hakim Maulvi Nuruddin[ra] said, "Your father thinks the same; and so does Nuruddin. God knows best." *(Tarikh-e-Ahmadiyyat, Vol. 4, p. 18)*

Observing his son's passion for hunting and boating, the Promised Messiah[as] provided an air gun and a boat from Jhelum. He appointed a person to teach swimming to the child also.

The Promised Messiah[as] provided a large horse of a decent breed for his son in around 1906 so that he may fulfill his passion of horse-riding.

There was a unique association of mutual love between father and son.

During a storm and severe winds, lightning suddenly struck, causing a young Mirza

Mahmud[ra] to cover the head of the Promised Messiah[as] with his hands in an attempt to protect him. The promised son already knew that the guardian of the age and the saviour from all atrocities was the Promised Messiah[as] himself, but such occurrences happen out of extreme love and emotional attachment. *(Al Fazl, 21 December 1935, p. 9)*

The Promised Messiah[as] used to monitor his children in that they offered their five obligatory prayers regularly. It is narrated that he once enquired from Hazrat Mahmud[ra] whether he offered the Jumuah prayer in the mosque. *(Al Fazl, 18 June 1925, p. 7)*

Hazrat Musleh-e-Maud[ra] had a special inclination to hearing religious discussions from a very small age. He started to attend talks the Promised Messiah[as] held with his companions in the same age. The Promised Messiah[as] would also treat him with extreme kindness and let him sit on the right side of the Shah Nasheen [the seat commonly used by the Promised Messiah[as]]. *(Al Fazl, 29 July 1964, p. 3)*

The Promised Messiah[as] would assess, after hearing the religious discussions, to ascertain what had been grasped by his son.

Hazrat Dr Mir Muhammad Ismail[ra] narrates that after returning home from a speech of Jalsa Salana, the Promised Messiah[as] asked about his speech from Mirza Mahmud[ra] who was around 10-12 years of age at that time. The promised son, according to his age, understanding and memory recalled elements of the discussion. The Promised Messiah[as] became extremely pleased at his observation. *(Sirat-ul-Mahdi, Part 3, pp. 111-112)*

Hazrat Sheikh Muhammad Ismail[ra] narrates, "We have countlessly heard from the Promised Messiah[as], not once, but many times that the boy who has been mentioned in the prophecy is Mian Mahmud. Moreover, we have heard that he used to say that Mian Mahmud possessed such strong religious passion in him that at times he would especially pray for him." *(Al Hakam, Jubilee Number, December 1939, p. 80)*

A brief study of the collection of books written by the Promised Messiah[as] – Ruhani Khazain – indicates that the prophecy of Musleh-e-Maud and his advent has been mentioned over a hundred times in the books of the Promised Messiah[as].

Hazrat Musleh-e-Maud[ra] completed his first reading of the entire Holy Quran on 7 June 1897. On this joyous occasion, one can guage the delight of the Promised Messiah[as] from the fact that he gifted a huge sum of one hundred and fifty rupees of his own free will to Hazrat Hafiz Ahmad Khan Nagpuri[ra] who taught him to read the Quran. *(Al Fazl, 26 October 1926, p. 6)*

Moreover, every poetic verse written by the Promised Messiah[as] on this occasion serves as a portrayal of that extreme delight.

The life of Hazrat Musleh-e-Maud[ra] and the history of Jamaat-e-Ahmadiyyat go side by side. The Promised Messiah[as] was aware about the status of this son. The manifestation of this awareness is evident from the fact that during the case proceedings of Henry Martyn Clark, which was a serious case of attempted murder,

The Promised Messiah[as] asked Hazrat Musleh-e-Maud[ra] to pray and observe istikhara (prayer seeking good from Allah). *(Al Fazl, 15 July 1919, p. 8)*

Then came the age of school for Hazrat Musleh-e-Maud[ra], but severe health problems befell him. The Promised Messiah[as] asked Hazrat Pir Iftikhar Ahmad who was the headmaster of Lower Primary School of Qadian under the district board, "Take Mian (Mahmud) to school as well." *(Riwayat Sahaba, Vol. 7, p. 5 [unpublished])*

Hazrat Musleh-e-Maud[ra] continued to take worldly education but lacked regularity owing to the above-mentioned circumstances. Hence, a teacher at the school complained to the Promised Messiah[as], upon which the Promised Messiah[as] responded that even his son's occasional appearance at school was satisfactory for him as he believed that his son's health did not permit him to study. He said that he was not going to open a utility store for which he would require an education in mathematics.

On the basis of a similar complaint regarding education, the Promised Messiah[as] had an assessment of Sahibzada Mirza Mahmud Ahmad[ra] and wrote some sentences with his own pen on a piece of paper and told him to copy them. In this manner, an examination was done. *(Al Maud, Speech of Hazrat Musleh-e-Maud[ra] on the occasion of Jalsa Salana, 28 December 1944)*

Hazrat Musleh-e-Maud[ra] established a society of youngsters to help them prepare for the promulgation of Islam. The Promised Messiah[as], out of compassion, named this society "Tashheez-ul-Azhan".

At the age of thirteen or fourteen, the Promised Messiah[as] permitted his son to fast.

When he was to travel to Batala to take a middle school exam in January 1902, the Promised Messiah[as] received a revelation:

لِيَحْمِلْهُ رَجُلٌ

That he is weak and "a man should support him". Thereupon, Hazrat Mufti Muhammad Sadiq[ra] went with him. *(Tadhkira [English rendering], p. 1045)*

The Nikah and wedding of Hazrat Musleh-e-Maud[ra] with the daughter of Hazrat Khalifa Rashiduddin Sahib was carried out in October 1902. The letter sent to present the request for the engagement, had this written on it by the Promised Messiah[as]:

"It seems that Mahmud is also satisfied with this engagement." *(Tarikh-e-Ahmadiyyat, Vol. 4, p. 45)*

Hazrat Musleh-e-Maud[ra] received his first revelation from God at the age of 15 or 16, which he immediately conveyed to the Promised Messiah[as]. Without any delay, Hazrat Ahmad[as] wrote it in the notebook. *(Al Fazl, 7 March 1944, p. 2)*

During the same time-frame, once it so happened that the Promised Messiah[as] and Hazrat Musleh-e-Maud[ra] received identical revelations in one night. *(Tafsir-e-Kabir, Vol. 9, p. 447)*

The Promised Messiah[as] was so anxious about the health of his son that on the demise of Hazrat Maulvi Abdul Karim Sialkoti[ra], an occasion of extreme sadness, Huzoor[as] verbally expressed his worry for Mahmud's[ra] health owing to the circumstances. *(Al Hakam, Jubilee Number: December 1939, Page 10-11)*

The Promised Messiah[as] nominated Sahibzada Mirza Mahmud Ahmad[ra] as a member of the Majlis-e-Mu'tamideen (Society of Confidants) for Sadr Anjuman Ahmadiyya in January 1906. *(Tarikh-e-Ahmadiyyat, Vol. 4, p. 59)*

In 1908, the Promised Messiah[as] travelled to Lahore and resided there for some time – this was his last journey. At that time, he told a doctor that although he was unwell, Mahmud[ra] was also unwell and that he was very much perturbed about his health. He asked the doctor to carry out his treatment with full diligence. *(Malaikatullah, p. 66, [Speech, Jalsa Salana 1920])*

Thereupon, on 26 May, the incident that was feared by many occurred. However, Hazrat Musleh-e-Maud[ra] lived up to the vow that was taken by him whilst standing at the bedside of the Promised Messiah[as], till his last breath:

"Even if all the people leave you and I am left alone, I will stand by you."

Thus came to an end the extraordinary journey of companionship between a father and son, a master and disciple, extended over nineteen years and encompassing abundant invaluable pearls of divine matters. ■

A CHAMPION OF ISLAM

Hazrat Khalifatul Masih V's[aa] personal memories and recollections of Hazrat Musleh-e-Maud[ra]

By Asif M Basit, London
Originally published in *Al Hakam*, 15 February 2019

Whenever I need to seek guidance from Hazrat Amirul Momineen[aa] with regard to an MTA programme, I either take the entire recording with me or the relevant part of the programme to Huzoor[aa].

Sometimes, Huzoor[aa] will immediately give guidance, while at other times, Huzoor[aa] instructs me to play the programme for him. For this purpose, Huzoor[aa] opens the tray of his DVD player using his remote control and I reach out and replace the DVD already in the player with the MTA programme.

Aside from a few occasions, I have always found a DVD containing the audio of a famous and mighty speech of Hazrat Musleh-e-Maud[ra] featuring the famous words:

اے آسمانی بادشاہت کے موسیقارو!

"O musicians of the heavenly kingdom!"

After reviewing the particular programme, Huzoor[aa] usually instructs me to place that DVD back in the player.

On one occasion, Huzoor[aa] graciously enquired from me, *"Have you heard the speech?"* I replied that I had not. Huzoor[aa] then played the audio of

that historic speech, which continued to play for quite a long period of time.

The majestic voice of Hazrat Musleh-e-Maud[ra] echoed in the same room where Hazrat Khalifatul Masih V[aa] was present. Readers can imagine the aura at the time and my experience.

This was an experience that made me realise Huzoor's[aa] love for Hazrat Musleh-e-Maud[ra].

Then, at another occasion, I mustered the courage to ask, *"Huzoor, you often make references to Hazrat Musleh-e-Maud[ra] in your sermons..."* (Such remarks are usually uttered half-finished, as was done here; they are usually questions that I do not have the courage to pose bluntly.)

Huzoor[aa] replied:

"The status of Hazrat Musleh-e-Maud[ra] was such that having received divine knowledge of it, he claimed to be a maud Khalifa [a prophesied Khalifa], meaning that he possessed a status higher than a Khalifa, but less than a prophet. To preserve the memory of such a man is essential. Huzoor[ra] said:

اک وقت آئے گا کہ کہیں گے تمام لوگ
ملت کے اس فدائی پہ رحمت خدا کرے

'A time shall come when all will proclaim, "May God have mercy on this ardent devotee of Islam."' That time has now come. And even now, people are yet to be properly acquainted with the status of Hazrat Musleh-e-Maud[ra]."

From this, one further realises the love our Imam, Hazrat Amirul Momineen[aa], has for Hazrat Musleh-e-Maud[ra].

Only a few days ago, I had the honour of having an audience with Huzoor[aa]. The subject of Hazrat Musleh-e-Maud's[ra] funeral arose. I said, "Huzoor, do you remember the funeral of Hazrat Musleh-e-Maud[ra]?"

Huzoor[aa] replied, *"Of course I remember it. Lifting Huzoor's[ra] casket, walking alongside the procession towards Bahishti Maqbarah, then offering the funeral prayer; I remember all this. How far back have you taken me?"*

Huzoor[aa] counted the years on his fingertips, *"... almost 52, 53 years. So at that age, I recall running alongside the procession."*

Here, there was silence, the disruption of which I consider no less than a crime. The silence that is full of meaning. I cannot describe it beyond this.

The silence came to an end when Huzoor[aa] himself said:

"I also recall that that was the first time I witnessed the demise of a loved one or relative at an age where I could comprehend things. It was also the first time I kissed the forehead of a dear one who had passed away, the memory of which remains today. I can still visualise his forehead and that experience. I also recall standing beside the blessed body of Hazrat Musleh-e-Maud[ra]."

I usually don't have the courage to peer up and look directly at Huzoor[aa] during mulaqats [audiences]. At times, the thought occurs to me whether it is rude to keep my gaze down whilst Huzoor[aa] addresses me. But what else can I do for one's eyes are incapable of rising up; and even if they can, one struggles to take a proper look.

Yet when Huzoor[aa] mentioned this, my eyes naturally rose and settled in Huzoor's[aa] direction. During those brief few seconds, I witnessed the love, emotions and attachment Huzoor[aa] felt as he recalled kissing Hazrat Musleh-e-Maud's[ra] forehead, as if he was reliving that moment.

I lowered my gaze once again and considered silence appropriate in that moment.

Then followed Huzoor's[aa] blessed voice:

"I also recall the appointment of Hazrat Khalifatul Masih III[rh]. The announcement was made after 11pm. I remember Huzoor[rh] returning home from the mosque. All family members had congregated. Huzoor[rh] went straight into his room and remained there in solitude for about half an hour. Then he returned.

"I also remember that the blessed body of Hazrat Musleh-e-Maud[ra] was in that very room where members of the family had gathered. There were sounds of a woman or child crying aloud, upon which Hazrat Khalifatul Masih III[rh] (who had not yet been appointed as Khalifatul Masih) forbade such wailing and said, 'At this time, you should pray silently for the second manifestation of God's omnipotence [Khilafat].' I also recall Hazrat Mirza Tahir Ahmad[rh], who was also present there, instructing not to cry aloud."

This jogged my memory and I asked, "*Huzoor, you once said that in that room…*"

Huzoor[aa] immediately responded, *"Yes! Hazrat Musleh-e-Maud's blessed body[ra], Hazrat Khalifatul Masih III[rh], Hazrat Khalifatul Masih IV[rh] and I were in that room."*

How blessed was that room and that hour in which four Khulafa-e-Ahmadiyyat were present simultaneously; Hazrat Musleh-e-Maud[ra] had been raised to his Lord, but his body was present; and then three such individuals who were soon to be elevated to the throne of Khilafat.

"Huzoor, you must also recall meeting Hazrat Musleh-e-Maud[ra]?"

"Yes, once I went along with Hazrat Mirza Sharif Ahmad[ra] [Huzoor's[aa] paternal grandfather]. Despite the fact that he was the younger brother of Hazrat Musleh-e-Maud[ra], he never just simply walked right in. He first sought permission outside Qasr-e-Khilafat, and only having been given permission did he enter. He remained before Huzoor[ra] with utmost respect. He said what he had to and very respectfully returned. Although I was very young at the time, it was an early lesson in understanding the rank and status of Khilafat.

"Other than that, I also recall Hazrat Musleh-e-Maud[ra] lovingly and jokingly talking to me. Once, Huzoor was in Murree and we also went. A maternal cousin and I were wandering around when Huzoor[ra] looked in our direction. He then called us and playfully spoke to us according to our age, something which we enjoyed for a very long time."

With that, the mulaqat came to a close. My emotional state, having heard Hazrat Khalifatul Masih V's[aa] memories of Hazrat Musleh-e-Maud[ra], and that too in his own words, was something readers can imagine.

On behalf of *Al Hakam*, these memories are presented as a gift to our readers and all members of the Ahmadiyya Muslim Jamaat at the occasion of Musleh-e-Maud Day.

I conclude with the couplet of Hazrat Musleh-e-Maud[ra], and quoted by Hazrat Khalifatul Masih V[aa]:

اک وقت آئے گا کہ کہیں گے تمام لوگ
ملت کے اس فدائی پہ رحمت خدا کرے

"A time shall come when all will proclaim, 'May God have mercy on this ardent devotee of Islam.'"

Let us pray along with our Imam[aa]: O Allah, send your blessings upon this devout servant of Islam, the servant who spent countless nights awake in anguish for his people. May Allah enable us to fathom the status of Khilafat and make us ardent lovers of this great reward upon us.

Your feedback is important to us: info@alhakam.org

Message for the Waqf-e-Nau Ijtema of Indonesia 2019

My beloved spiritual children of the Promised Messiah,

السلام علیکم ورحمة الله وبرکاته

You are all gathered for the National Waqf-e-Nau Ijtema and some of you may wonder why we hold these events each year. The reason is to remind all of you, the members of Waqf-e-Nau, about the importance of your responsibilities and to train and guide you about how to discharge these duties. First of all, you should always remember that to merely have your name in the list of Waqf-e-Nau has no value on its own. It is only through your conduct that you can attain the true blessings associated with being a part of this scheme. At all times, you must strive to fulfil your pledge as members of Waqf-e-Nau and this requires that you raise your moral, spiritual and educational standards and set the very best example for others to follow. At all times, every Ahmadi man, woman and child is expected to act upon the teachings of Islam, and so if members of Waqf-e-Nau are only following the basic standards, they cannot claim any distinction. Hence, never forget that you are the people who have pledged your lives for the sake of your faith and so you must strive to instil the highest standards of Islamic teachings and values within yourselves.

Foremost amongst these, as I often say, is to fulfil the rights of Allah, *Subhanahu Wa Ta'alah*, through His worship, and so you must try to constantly improve your standards of worship and try to develop a true and everlasting connection with Allah. If you are sincere in your prayers, you will come to enjoy your worship and will not find it difficult and this is the standard a Waqf-e-Nau should strive to attain. If you are successful in this, you will not only develop a personal bond with your Creator, but you will also inspire others to follow in your footsteps. Of course, the most important and chief form of worship are the five obligatory prayers that must be offered each day. Thus, you should be extremely careful that you do not miss any Namaz. Furthermore, you should offer your prayers in congregation whenever possible and, outside of school or college times, attend your local mosque or Salat centre as much as possible.

We all identify ourselves as Ahmadi Muslims and we are proud of the fact that we have accepted the Imam of the Age, the Promised Messiah and Imam Mahdi (as), who was sent according to the prophecy of the Holy Prophet (sa). Yet, this pride and satisfaction in your faith will only be deemed praiseworthy and will only be accepted by Allah, if we actually act upon the true teachings of our religion. Just to utter a few words articulating our faith is not enough on its own. As I said, first and foremost amongst your duties to Allah is to be regular in the five daily prayers. Regrettably, students often use their

schools or university studies as an excuse to delay their prayers or even to not offer of them at all. What they fail to realise is that Namaz is a shield that saves a person from other mistakes, and so by failing to fulfil the rights of worship, they are leading themselves towards other vices and sins and away from Islam. Thus, you must guard against any form of laziness or weakness in this respect.

Apart from offering Namaz, the Promised Messiah (as) has also guided us on the other ways in which we can fulfil the rights of the worship of Allah. For example, on one occasion, a man came to the Promised Messiah (as) stating that he was prone to many mistakes and weaknesses and he sought guidance about how to overcome his shortcomings. In response, the Promised Messiah (as) advised him that Namaz and *Istighfar* were the best remedies to overcome such weaknesses. Every person knows his own deficiencies better than anyone else, and so pay great attention to the guidance of the Promised Messiah (as), that the best medicine to overcome negligence in our faith is to be regular in the obligatory prayers and seeking repentance from Allah for our sins. As you have grown up in a materialistic society, the need and importance of *Istighfar* is even more pressing, as it is an outstanding means of protecting a person from the evils and immorality prevalent in society. As I have said, Waqf-e-Nau should be an example for others and so you must offer *Istighfar* as much as possible so that your spiritual and moral standards continually elevate and improve.

Furthermore, the Promised Messiah (as) taught that a person should pray to Allah with the words 'O Allah, create a great distance between me and my sins, meaning that a person be saved from all wrongdoing and sin. The Promised Messiah (as) said that if a person sincerely and regularly offered this prayer, it would surely be accepted over time. Thus, as members of Waqf-e-Nau, you should offer this prayer repeatedly so that you can be guided to the right path and fulfil your pledge. May Allah enable you to do so – *Ameen*.

Wassalam

MIRZA MASROOR AHMAD

Khalifatul Masih V

ANNOUNCEMENT FOR ADMISSION TO JAMIA AHMADIYYA UK 2019

Jamia Ahmadiyya UK will be holding entry test and interview on 10th and 11th July 2019 for this year's intake of students. The following conditions apply:

QUALIFICATIONS Minimum qualifications for the candidates are six GCSE, three A-Level or equivalent with C grades or 60% marks.

AGE ON ENTRY Maximum age of 17 years for students with GCSE or 19 years with A-Levels or equivalent qualifications.

MEDICAL REPORT The applicants MUST submit a detailed medical report from the GP with whom they have been registered.

WRITTEN TEST AND INTERVIEW The applicants will take a written test and will appear before a Selection Board for interview. Only those who pass the written test will be invited for interview.

The written test and interview will be based on the recitation of the Holy Quran, the Waqfe Nau Syllabus, and proficiency in reading, writing and spoken English and Urdu languages. **However, candidates will be judged for their inclination towards learning and reading the translation of the Holy Quran and the books of the Promised Messiah[as].**

PROCEDURE Application will ONLY be accepted on the prescribed Admission Form available from the Jamia UK office. It must be accompanied by the following documents:

- Application must be endorsed by the National Ameer.
- A detailed medical report from the GP.
- Photocopies of the GCSE or A-Level results. If the results are awaited, the candidate must include a letter from his school/ sixth Form tutor about his projected grades.
- Copy of applicant's passport.
- 2 passport size photographs.
- The spellings of the name must be the same as in the passport. Any change must be accompanied by the certification for that change.

LAST DATE The application for the 2019 entry MUST arrive by **30th May 2019**.
Applications received after that will not be considered.

Applications should be addressed to

THE PRINCIPAL
Jamia Ahmadiyya UK
Branksome Place
Hindhead Road
Haslemere
GU27 3PN

For any further help or clarification, please telephone

Tel: +44(0)1428647170 or +44(0)1428647173
Mob: +44(0)7988461368
Fax: +44(0)1428647188

Jamia is open from Monday to Saturday from 8 am to 2 pm. Visitors are welcome ONLY by prior appointments.